

*The natural, moral, and divine
Influences of MUSICK.*

A
S E R M O N

Preach'd in the CATHEDRAL-CHURCH of

G L O U C E S T E R,

At the ANNIVERSARY MEETING of the

C H O I R S

O F

Gloucester, Worcester, and Hereford,

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Rector of *Taynton*, and Minor Canon of the Cathedral-
Church of GLOUCESTER.

Ἡ δὲ ἀληθὴς ἈΡΜΟΝΙΑ σώζει μὲν ψυχὴν μίαν, σώζει δὲ
οἶκον, σώζει πᾶν—ἀγαθὴ καὶ ἐν θυσίαις παραστῆς,—
ἀγαθὴ δὲ ἐν πολιτείᾳ ξύνοικος, ἀγαθὴ δὲ καὶ παίδων τροφὸς.
Maximi Tyrii Differt. 37. Edit. Lond. 1740.

L O N D O N,

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I SAM. x. 5, 6.

— *And it shall come to pass, when thou art come thither to the City, that thou shalt meet a Company of Prophets coming down from the high Place, with a Psaltery, and a Tabret, and a Pipe, and a Harp, before them, and they shall prophesy.*

And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another Man.

IN this, and the preceding Chapter, we have an Account of the sudden Advancement of *Saul*, from the Care of Cattle, to the Government of a Kingdom,—and of his being instantane-
B ously

ously endow'd with every Qualification requisite to the proper Administration of that elevated and important Office. It seems, from the * Prophet's Manner of addressing him after the regal Unction, ~~†~~ that *Saul*, from the Strangeness of the Event, and a Consciousness of his own *Manner of Life from his Youth*, was *slow of Heart to believe what the Prophet had spoken*, and unwilling to undertake an Office, for which he thought himself not form'd either by Nature or Education. *Samuel* therefore, to convince him that what had been then done was of *divine Appointment*, and that *the thing was certain*, gives him three or four *Signs* to confirm his Faith,—assuring him also that he should suddenly be converted into a Prophet,—and *thoroughly furnish'd unto every good*

* See *Pool's Synopsis*, and *Bp. Patrick's Comment* on the first Part of this Chapter.

Work appertaining to this great Charge,—by extraordinary Gifts from Heaven.

IF it be ask'd what Connection there is between the *Operations* of a *special Providence* with regard to *Saul*, and the *Business* of this *Assembly*,—I answer that the *apparent Means* employ'd by God in *giving him a new Heart*, suited to the Character with which he was *miraculously* invested, and *turning him into another Man*, are evidently applicable to our present Purpose. We learn, from the Text, that this Change was to be wrought in *Saul* upon his *meeting the Company of Prophets, prophesying*, i. e. * *singing the Praises of God*, their Voices being accompanied with such *musical Instruments* as were then used by

* See the Commentators on this Passage; and *Mede's Works*, Vol. I. p. 78.

them, to prepare their own Minds for good Impressions,—and to make the Praise of God to be glorious.

THAT this Prince was naturally susceptible of the Influences of *Musick*, is evident from * another Part of his History,—where we find his Servants recommending a *Musician* to their Master, to relieve him under his † Melancholy ;—and the Success of this Expedient answer'd their Expectations ; for when *David*,—the *Man cunning in playing*, took an *Harp*, and played with his Hand, *Saul* was refreshed, and was well, and the evil Spirit departed from him.

FROM hence therefore, as well as from the Uses to which this Art was applied in the *Schools of the Prophets*,

* 1 Sam. xvi. from Ver. 14. to the End.

† See the Commentators on this Passage.

we may, without doing Violence to the Text, or derogating from the Miracle; suppose that *Saul* was not insensible of the *Power of Musick* in the Case before us;—that, under the immediate Hand of God, the Harmony of the prophetic Choir contributed much to the sudden Elevation of his Soul,—disposing him to receive those divine Influences, which, had he not grieved the holy Spirit, whereby he was sealed unto the regal Office, would have enabled him, thro' the whole Course of his Administration, to have fed the People of God with a faithful and true Heart, and ruled them prudently with all his Power.

I may be allowed then, from this Portion of Sacred History,

First, To lay before you the natural Efficacy and Usefulness of *Musick*, and,

Secondly,

Secondly, Its special Fitness to promote those particular Ends, to which we are now applying it.

In speaking of the natural Efficacy and Usefulness of Musick, it must be own'd that to find out,—and explain precisely the Manner in which it operates upon the human Frame,—*this is a Knowledge too wonderful and excellent for us*;—we can only say in general, that the Influences of Sounds, *musically dispos'd and combin'd*, are as admirable as the Manner in which they are convey'd. Their surprising Power either to *awaken* or *compose* the Mind,—and their absolute Empire over all the *Passions* in the Composition of Man, are universally felt and acknowledg'd;—there is hardly any Constitution so gross and callous, as to be compleatly Proof against them. How sweetly does the insinuating
Force

Force of *Eloquence* and *Numbers* steal upon the Soul, even without the Concurrence of *Musick* ! and how is that Force *accelerated* and *augmented*, when this *Sister Art* is called in to their Assistance ! The Effects, ascrib'd to her by the *Ancients*, are almost miraculous. We read of * lewd Desires corrected,—of † Seditions quelled,—of ‡ Bodies wonderfully restor'd to Health, by the Application of this *purifying* and *gentle* Lenitive. And tho' our *modern* Musick claims not an *equal* Degree of Power, *her* Influences are neither *few*, nor *inconsiderable*. She can over-rule every turbulent and unsoothable Affection, and invigorate every kind and amiable Faculty of the Soul,—reducing the Mind to Sedateness

* *Quintilian*, Lib. I. c. 10. and *Iamblichus* de vita *Pythagoræ*, Edit. *Kusteri*, p. 93.

† *Plutarch* de Musicâ, Edit. *Francof.* Vol. II. p. 1146.

‡ *Plutarch* ibid. *Vossius* de quatuor Artibus popularibus, C. 4. Sect. 12. 13.

and

and Composure, preparing the attentive Hearer for a more ready Perception of sublime and useful Truth,—and for the Practice of every Virtue, personal, social, and divine. By affecting the Imagination with Delight, she can quicken the languid Circulation of the animal Fluids,—inspiring the Soldier with Contempt of Death,—dissipating the Gloom of Melancholy,—and chasing * deadly Disease even from Bodies, where common Medicine has been long applied in vain.

FROM confirm'd and repeated Experience of these delightful and salutary Effects, the Science of Musick has been ever practis'd and esteem'd in all Ages and Nations. The wiser Heathens gave it a † distinguish'd Place among

* *Martyn's Transl. of the Memoirs of the French Academy of Sciences, Vol. III. p. 9 and 68.*

† *Grammatica quondam, ac Musica, junctæ fuerunt;—et eosdem utriusque rei præceptores fuisse Sophron ostendit. Quintil. Lib. I. c. 17,*

the liberal Arts ;---- it was a Branch of their most improv'd Philosophy ;----
 * the Regulation of it was thought a publick Concern,----and some of their
 † most celebrated Masters were *fin'd* for having *enlarged* the Compass of the Instrument they studied, and the *additional Strings* were ordered by the *Legislature* to be *taken away*. This, doubtless, was owing to the known
 ‡ Influences of Musick upon the public Manners ;---they observ'd that this Science might be perverted to § *enervate* and *corrupt* the Mind ;---for which Reason, || they preferr'd those Kinds of Musick which were most remarkably *simple*, *grave*, and *manly*. These

* *Plutarch de Musicâ.*—*Civitatumque hoc multarum in Græcia interfuit, antiquum vocum conservare modum; quarum mores, lapsi ad mollitiem, pariter sunt immutati cum cantibus. Cicero de Legibus, Lib. II.*

† *Plutarch de Musicâ. Vossius de 4 Art. C. 4. S. 46.*

‡ *Plutarch de Musicâ. Cicero in the Passage above.*

§ *Plutarch de Mus. Iamblichus de vita Pyth. p. 94.*
 and *Athenæus, Lib. XIV. p. 625.*

|| *Plutarch de Musicâ.*

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they introduc'd at their * Feasts, not to inflame, but to correct the Passions,---to restrain the Heats of Wine,---to be a Check to Intemperance,---and to recal the Mind to sober Reflection.

† IN the Education of their Youth, Musick was constantly applied, not only to ‡ quicken and relieve the studious Disciple,---but to *purge* and *prepare* the Soul for Wisdom,---to beget also a Relish of § *moral* Harmony, a

Plutarch de Mus. Cicero, Quæst. Tusc. Lib. IV. Thus Virgil, in his 1 Æn. when the Guests began to drink deep, introduces Iopas at the Banquet of Dido,

*Ille impiger hausit
Spumantem pateram
Cithara crinitus Iopas
Personat aurata, docuit quæ maximus Atlas.
Hic canit errantem Lunam, Solisque labores;
Unde hominum genus, et pecudes, &c.*

Non turpia et obscena, says Donatus, sed venientia ex Philosophiæ fonte. They us'd also sacred Hymns at their Feasts: Ὅπως, says Athenæus, καὶ διὰ τῶν τῆς ἡθαρ τὸ καλὸν καὶ σωφρονικὸν ἡμῶν. Athen. Deipnos. L. XIV. p. 628.

† *M. T. Cic. Quæst. Tusc. Lib. I.*

‡ *Quintil. Lib. IX. c. 4. Iamblichus de Pythag. p. 93.*

§ *Plutarch de Musicâ, p. 1140. That Musick, properly applied, is a Friend to Virtue, is prov'd at large by Maximus Tyrius. See the 4to Edition of his Works printed at London, 1740. Dissertation 37.*

warm

warm and habitual Love for virtuous
Elegance and Politeness.

INDEED, whenever it was necessary
to engage the Attention, to assist the
Memory, to promote civil Order, and
to impress a right Sense of Duty,---they
borrowed the friendly Influences of this
winning ~~part~~ art. We read of * *Laws*,
both human and divine,—nay, and
even of † *national Embassies*, be-
speaking the favourable Attention of
the Publick, by the Charms of well-
modulated Sounds. The ‡ *Lives and*
Actions of illustrious Men were written
in Verse, and sung by a Chorus to the
Sound of Instruments,---that *Delight*
might open an easy Entrance to *Instruc-*
tion;---that *good Example*, thus *sweetly*
inculcated, might make a lively and

* *Plutarch in vita Lycurgi. Athenæus, Lib. XIV.*

† Πολλοὶ δὲ καὶ τῶν βασιλέων τὰς ἐπικηρυκτικὰς ποιεῖν ται
μετ' αὐτῶν καὶ κινεῖσθαι, καταπερὶνοντες τῶν ἐναντίων τὰς ψύ-
χας. *Athen. L. XIV. p 627.*

‡ *M. T. Cicero, Quæst. Tusc. Lib. IV.*

lasting Impression, and inspire a zealous and noble Emulation.

It is no Wonder, then, that the *fabulous Writers* of those Ages have told us, in Honour of this Science,—that it first tamed the savage and undisciplin'd Soul; and brought Mankind, from a wild State of Nature, to civil Order and Connection. The * wisest Philosophers studied it themselves, and recommended it to their Scholars. The † Master of Musick was generally thought to be adorn'd with every polite and useful Accomplishment,—as he, who had no Ear or Genius for Musick,

* *Socrates, Plato, Pythagoras.* Of this latter *Iamblichus* says—Τὴν μουσικὴν εὖ εἶναι λέγειν. καὶ συνησπόμενος αὐτὸν παρέδωκε τοῖς ὑπηκόοις ἐπὶ πάντα τὰ γέλλιστα. *De vita Pyth.* p. 103.

† *Tullij Quæst. Tusc. Quintil. Lib. I. c. 16.* And *Athenæus*, speaking of the singular Esteem in which Musick was held among the ancient Greeks, says—Διὰ τοῦτο τῶν μὲν Θεῶν, Ἀπέλλωνα, τῶν δὲ ἡμιθέων Ὀρφεα μουσικῶτατον καὶ σεφώτατον ἔκρινον. καὶ πάντας τῆς χρωμένους τῇ τέχνῃ ταύτῃ, σφίσις ἀπεκάλουν. *Lib. XIV. p. 632.*

was accounted * stupid, brutal, and abandon'd ;--- his whole Frame was thought to be disordered,---and the very Elements of his Composition at War among themselves.

† WHATEVER was the Opinion of some few concerning the first Invention of this Science, the wiser Heathens allow'd it very justly a most exalted and honourable Original. They consider'd *Musick* as the ‡ *Gift of Heaven*,---and devoted it, according to its natural Destination, to the Service of the Gods.

* *Polybius* observes concerning the *Cynethians*, that, by neglecting the Assistances of *Musick*, they became so fierce and barbarous, that there was no City in *Greece*, wherein so great and so frequent Crimes were committed as in that of *Cynethia*. *Polyb. Hist. Lib. IV.*

Philetærus, quoted by *Athenæus* (p. 633) says,

Οἱ δὲ τῆς τραγῆς
 Πυθαγόρου ἔχοντες μουσικῆς ἀπειρίαν,
 Εἰς τὸν πόρον φέρουσιν τὸν τέλει μιν μανον.

† *Lucretius* supposes that Men first learnt *Musick* from the Singing of Birds, and the Whistling of the Winds. *Iamblichus*, who ascribes the Invention of it to *Pythagoras*, says, he took it from the Smith's Hammer. In *Athenæus* we find an Opinion concerning this Point much like that of *Lucretius*. See *Athen. Deipnos. L. ix. p. 390.*

‡ *Plutarch* de *Musica*.

Plato

* *Plato* in particular, who was a great Proficient in Musick himself, has left us several excellent Rules for the proper Application of it to the Service of Religion. † *Plutarch* says it was confined by the Ancients to the Walls of the Temple;---that the Use of it in Theatres was unknown among them, their whole Skill being employ'd in the Worship of the Gods, and the Education of their Youth.

Does this Art, then, go out of its proper Sphere, when it constitutes a Part of our publick Diversions? This I would, by no means, be thought to insinuate. The Love of Pleasure is natural to the Mind of Man;---and the Pleasure arising from this Source is, undoubtedly, of all our Enjoyments the most ‡ natural and the most innocent.

* *Plato* de Legibus.

† *Plutarch* de Musicâ, p. 1140.

‡ See *Vossius* de Naturâ Artium, Lib. I. C. 4. Sect. 7. and 15.

It inclines us to the Pursuit of proper and decent Amusements,---extinguishes our Passion for noxious and forbidden Pleasures,---and yields us that *real Relaxation*, which, from the very *Law of our Nature*, and our *present Situation*, is not less necessary than our *beloved Sleep*,--or the *Bread and Wine*, which *cheer and strengthen the Heart of Man*. * *Aristotle's* short Description of it is both *just* and *elegant* : He calls it the Medicine of that Heaviness which proceeds from Labour :--It is, indeed, a Medicine suited to † every Stage and Condition of Creatures doom'd to eat

* Τῆς γὰρ διὰ τῶν πόνων λύπης ἰατρεία τις ἐστὶ. *Aristot. Polit. Lib. viii.*

† *St. Chrysostom*, in his Commentary on the 41st Psalm, observes, that even froward Infants upon the Breast are soothed and lulled to Rest by the Nurse's plain and simple Song;---and that the Toil of the most severe and laborious Callings is alleviated by the like rude and artless Melody.

Quintilian, speaking of Musick, says: *Atque eam natura ipsa videtur ad tolerandos facilius labores velut muneri nobis dedisse. Siquidem et remiges cantus hortatur : nec solum in suis operibus, in quibus plurimum conatus præeunte aliquâ jucundâ voce conspirat, sed etiam singulorum fatigatio quamlibet se rudis modulatione solatur.* *Quint. Lib. I. c. 10.*

their

*their Bread in the Sweat of their Brow
yea, tho' they walk thro' the Valley and
Shadow of Death, this Cordial keeps
them from Fear and fainting by the
Way;---*it beguiles the Toil and Ted-
iousness of the Pilgrimage,---and enables
them to *run with Patience the Race that
is set before them.* So far therefore it is
certainly allowable.

NOR is this Science a *despicable* or
useless Part of the most *polite* and *liberal*
Education, when she is made to run in
her proper Channel, nourishing the
Seeds of Virtue, and helping the young
Man to cleanse his Way. Yet, let it ne-
ver be forgotten that even *the Gentile*
will rise up in the Judgment with us, and
condemn us, if we teach this Gift of God
to *lose its Savour;---*if we make that the
Parent of *Effeminacy* and *Vice*, which
is calculated to *purify* and *exalt* the Soul.

FROM this View of the *natural Effi-*
cacy and *Usefulness* of Musick, I pro-
ceed, Se

Secondly, To consider its *special Fitness* to promote those *particular Ends* to which we are now applying it.

To the Manner in which Musick has, this Day, exerted her Influence, we are led by the *continued Practice* of the true *Worshippers* of God in every Age of the Church,—and by the *natural Expediency* of the Thing itself.

THE * *Scripture Instances* of the Application of *Musick* to compose the irregular Affections, to prepare the Mind for humane and spiritual Impressions,—and to excite that holy Fervour which gives Life to Devotion, are so well known, and have been so often cited on this Occasion, that it is needless to repeat them. To pass over the more early Proofs of this Kind from Sacred History of the religious Uses of

* See 1 Sam xvi. 2 Kings, iii. 14, 15.

this Art, let us begin with *David*, the *Man after God's own Heart*, providentially raised from the *Sheepfold* to the *Throne*, a *Man cunning in playing*, and *prudent in Matters*. Of this illustrious Person, thus qualified in every Respect to perform an acceptable *Worship*, we read that he * appointed *Singers*, and *Players on all Kinds of Instruments*, to minister before the *Ark continually*. After long Experience of the Force of Musick in making his own *Heart ready*, he brought it in full Perfection to do *Service in the holy Place*. The Form of *Worship* plann'd by him, and establish'd by his Son, with † visible *Tokens of divine Approbation*, was continued in the *Jewish Church*, none of the *Prophets*, amidst their Complaints of the *Corruptions of the true*

* 1 Chron. xv. xvi.

† 2 Chron. v. 12, 13, 14.

Religion, ever pronouncing that God *was weary of this*. And the same Order was observ'd in the Temple in our Saviour's Days ;—it was daily dignified by his immaculate Presence ;—and tho', with regard to the open and scandalous Abuses of those Times, *the Zeal of God's House had eaten him up*, he never express'd the least Dislike of the *Psaltery, Trumpet, and Cymbal*, or *drive the Players on all Kinds of Instruments out of the Temple*.

To pursue this Reasoning from *Fact*, and to prove that the *Use of Musick*, an *approved Part* of a more *ceremonial System*, is, by no means, *inconsistent* with the *Spiritual Simplicity* of the *Christian Scheme*, we may observe that, as far as was then practicable, it had a very early Admittance under this Dispensation. The Custom of *singing Hymns*, authoriz'd by the

*Example of our * Lord himself, by † repeated Prescription of his Apostles, and by the Practice of the Primitive Church, is recorded both by ‡ Heathen and § Christian Writers. And tho', in the Days of her Affliction, the Church, as a Mourner, decently abstained from all Appearance of external Pomp,——yet, when Kings became her nursing Fathers, she, with equal Propriety, put on her Garments of State, and appeared in the perfect Beauty of Holiness. To strengthen, diversify, and heighten the Influences of her vocal Harmony, she now borrows the Assistance of Instruments;——this she has done for some Centuries;——in this Method of conducting our public Praise we are joined*

* *Matth.* xxvi. 30.

† *Coloss.* iii. 16. *Ephes.* v. 19. *St. James*, v. 13.

‡ See *Pliny's* noted Epistle to *Trajan*. *Lucian* in *Philopatr.* See *Lucian's Works*, Vol II. p. 778.

§ *Justini Mart.* Orat. ad *Antoninum*. *Clementis Alex.* *Pædagog.* Lib. II. c. 4. *Tertullian's Apolog.* c. 39.

by the * Followers of *Luther*, and even of *Calvin*, who, in several Parts of *Europe*, have the general Use of *Instrumental Musick* in their established Churches.

IF long and almost universal Use, then, can make any Method of Worship lawful, *this must be lawful*;—nor is it less *expedient*. Men are in themselves the same under every Dispensation. We have, I own, under the Gospel, more clear and abundant Promises of *spiritual Assistance*;—yet the corruptible Body still presseth down the Soul; the same natural Means are still necessary to invigorate and elevate the Heart,—to fix the Attention,—and to support the Mind under a long Application to the Offices of Devotion. And how effectually do the Influences of Sacred

* *Newte's Preface to Dodwell on Church-Musick*, p. 55.

Harmony *fit* us for this important Work! They awaken in us every *preparatory* Disposition;——make us *meet to partake of* the invisible Operations of Grace,——and lead the *well-tuned Soul, attentive and delighted*, thro' all the various Exercises of Piety. Our *Affections* are hereby raised to *Things above*; we *learn to serve the Lord with Gladness* to love the *Habitation of his House* and the *Place where his Honour dwelleth*.

IN a Word, with the Accession of the *Instrument to the Voice*, all Things are done *decently and in order*; the Defects of the *Unskilful* are covered, the Performance of the *improv'd Singer* render'd *more irresistibly attractive*. And whether we *ask of God who giveth liberally*, whether we *blest the Lord our Strength*, or *pour out our Complaints before him*, this united Me-

lody

body of *Hand* and *Voice* invigorates the
inward Sensation, and adds incon-
 ceivable *Grace* and *Energy* to the out-
 ward *Expression*.

THERE are, indeed, some Persons
 so formed as to *be incapable* of receiv-
 ing this Aid from *Musick* in their reli-
 gious Performances;---whose Dislike
 of our Method of Worship is mani-
 festly owing to a Defect in Nature.
 These we should pity as Persons unhap-
 pily depriv'd of a most innocent and
 affecting Enjoyment,---not *charge* them
 foolishly for omitting an Expedient, from
 which they can reap neither Pleasure
 nor Advantage. But then, in Return, we
 may fairly claim the Liberty of applying
 an *experienced Help*, without being cen-
 sur'd as *superstitious*, as fond of *beggarly*
and carnal Ordinances. And if any are,
 by the Dictates of a *vicious* or *preju-*
dic'd Mind, determin'd to judge us in
 this Matter, the Offence cometh from
 them-

themselves;—we are not under Bondage in such Cases,—and we may, without Breach of Charity, pray that our Church may ever have the free Use of her instructive Melody,---that he that hath Ears to hear may hear,---that he may still be joyful in the Lord, and come before his Presence with a Song.

I HAVE observ'd, in the former Part of this Discourse, that *Musick* has a natural Tendency to promote benevolent and friendly Affections;—the Application of it to this particular End carries with it consequently an evident Fitness and Propriety, and justly claims the general Approbation and Encouragement of a *polite* and *Christian* Nation. With this generous View this Meeting first began;—with this it continued; our *Heart's Desire* is, not only that *God in all Things may be glorified*, but that they, whom he hath smitten and afflicted, may (as far as their calamitous Circumstances will permit) be *Partakers of our Joy*.

THE *Mourners*, we would recommend to your Compassion, are *worthy for whom we should do this*;——they claim our tender Regard, as *common Sharers with us in the Miseries of Life*;——they claim it *more strongly*, as they are *afflicted Members of the mystical Body of Christ*;——and if we have any Value for the *Religion we profess*, or the *Church in which we have been trained up*, we shall acknowledge that they have a *peculiar Right* to our Charity, from the *Relation they bear to our spiritual Shepherds, the Stewards of the Mysteries of God*.

THE *Priesthood*, however held in Contempt by *Scoffers and Libertines*, is an *honourable, important, and useful Office*;——and tho' *they*, thro' whom our *Good is evil-spoken of*, are deservedly given over to the *Adversary for a Prey*, we shall not boast of *Things without our Measure*, if we affirm that the *Overflow-*

E

ings

ings of Ungodliness, which make us afraid, were they not, in some Degree, restrained by those who make full Proof of their Ministry, would be more dreadfully diffusive. On this Account, and because, by the very Nature of their high Vocation, they are excluded from every gainful secular Employment, the Persons, called to this Honour, are justly thought worthy of a legal Maintenance——some of them rise to exalted Stations, and, by the Accession of external Dignity and Affluence to inward Worth, become shining and comfortable Lights, dispensing Cheerfulness to all around them, and guiding them in the Way wherein they should go. But then to many dutiful and deserving Sons of our Church, falleth a very slender Portion of her Goods; so numerous are the poor Livings in this Kingdom, that (after all the Toil and Expence of a sacerdotal Education) it is impossible every Labourer in the spiritual Harvest should reap

reap a Reward proportioned to his Industry. And yet, under every temporal Disadvantage, many of them do we see, in whatever State they are, learn to be content, their modest Merit studiously retiring from the Eyes of those, who are both able and willing to distinguish it. *Tho' poor, they make many rich, being apt to teach, incessantly watching over Souls,*—diverted from the Pursuit of secular Interest, by attending continually on this very Thing;—*their Years, perhaps, cut off, by their being instant in Season and out of Season, by their always abounding in the Work of the Lord.* Then, indeed, they rest from their Labours; they are at Peace;—and the Reward of them is with the Most High;—but, at the same Time, the Persons they loved as their own Souls,—*the Wife of the Bosom, and the Olive Branches round the Table,* are left to wither away under the Inclemency of the Season,—expos'd

at once to *Grief* and *Poverty*, unable to labour, and ashamed to beg, tho' depriv'd of the very *Breath of their Nostrils*, of whom they said, *under his Shadow we shall be safe*. For these Things they weep, their *Eye runneth down with Water*, because the Comforter, that should relieve their Souls, is far from them. Such are They,—such is their Distress, for whom we now beseech you;—behold and see, if there be any Sorrow like their Sorrow. And is this nothing to you, all ye that pass by? Shall such Objects weep afresh, for the Hardness of your Hearts? Shall they go away unpitied, and unrelieved?—Forbid it, *Charity*!—Forbid it, *Common Humanity*!—Let not those be the only Persons dissatisfied this Day, for whose Sake we are now assembled. While our Hearts dance for Joy, in singing the Praises of God, let not the Poor and Needy go away afflicted and ashamed,—their Harp turned into Mourning, and their Organ into the Voice of them that weep.

It is sometimes seen that *Wealth* and *Pleasure* enfeeble the kind and benevolent Affections ;—that they, who are far removed from Want and Misery themselves, are little touched with the Sufferings of others. Yet there are of those, to whom God hath given all Things richly to enjoy, whom Nature herself inclines to weep with them that weep ;—and this gentle Impulse they improve, by due Direction, into a most amiable and heavenly Virtue. Many such there are, doubtless, in this Assembly,—whose Charity is ever fervent, transforming them to the Image of that beneficent Being, who is a Father of the Fatherless, and defendeth the Cause of the Widow, even God in his holy Habitation. These may be left to the habitual Workings of their own Hearts,—being of themselves ready to give, and glad to distribute ; laying up for themselves a good Founda-

Foundation against the Time to come, that they may attain eternal Life. In the Law of Kindness is their Delight; they have dispersed abroad, and given to the Poor; they will yet go, and do likewise;—the Memorial of them shall never be forgotten: Their Righteousness remaineth for ever, and their Horn shall be exalted with Honour.

BUT,—if any Man, who is now come unto the City, to the Company of Prophets singing the Praises of God, and pleading the Cause of the Widow and Orphan, brings with him a selfish and unsanctified Heart,—on him may our Harmony have its perfect Work! —may his relenting Affections admit, and yield to the Operations of a pious and benevolent Spirit! —may he be turned into another Man!

FINALLY, may this assembling of ourselves together never be forsaken!
may

may we, while we have our Being, continue to provoke one another to Love and good Works!—and may all those, who have been now employ'd in giving Glory to God, and promoting Good-Will towards Men, long retain that divine Temper themselves, which they have laboured to kindle in their Hearers!—observing due Time, Proportion, and Measure in the finished Harmony of a virtuous and heavenly Conversation,—adding new Grace and Energy to their affecting Science, and at last be fitted to bear a distinguish'd Part in the Songs of the Church Triumphant.

WE may then reasonably presume, that the Prayers and Thanksgivings of those, who are relieved by the Administration of this Service, will bring down the Blessing of Heaven on this our Labour, which proceedeth of Love,—that it may go on from Strength to Strength, affording a lasting Refuge and

and Consolation to the *Destitute* and *Afflicted*, giving them *Meat* in due *Season*, and filling their *Hearts* with *Food* and *Gladness*. Our *Prayers* and *Alms* will go up for a *Remembrance* in the *Sight* of *God*;—and the blessed *Jesus* who accepts what is done unto one of the least of these his *Brethren*, as done unto himself, will prepare a *Place* for us, that where he is, we may be also,—even in the *Kingdom* of his *Father*, in whose *Presence* is the *Fulness* of *Joy*, and in whose *Right Hand* are *Pleasures* for evermore.

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